

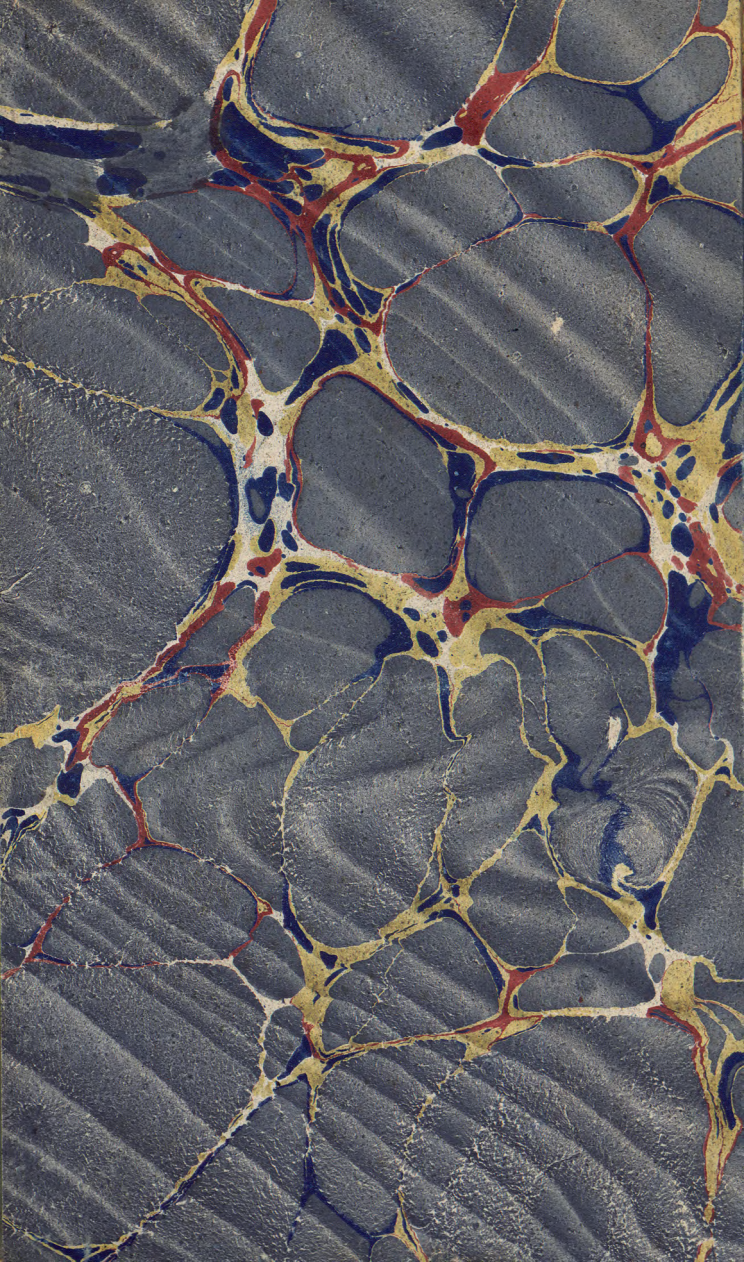


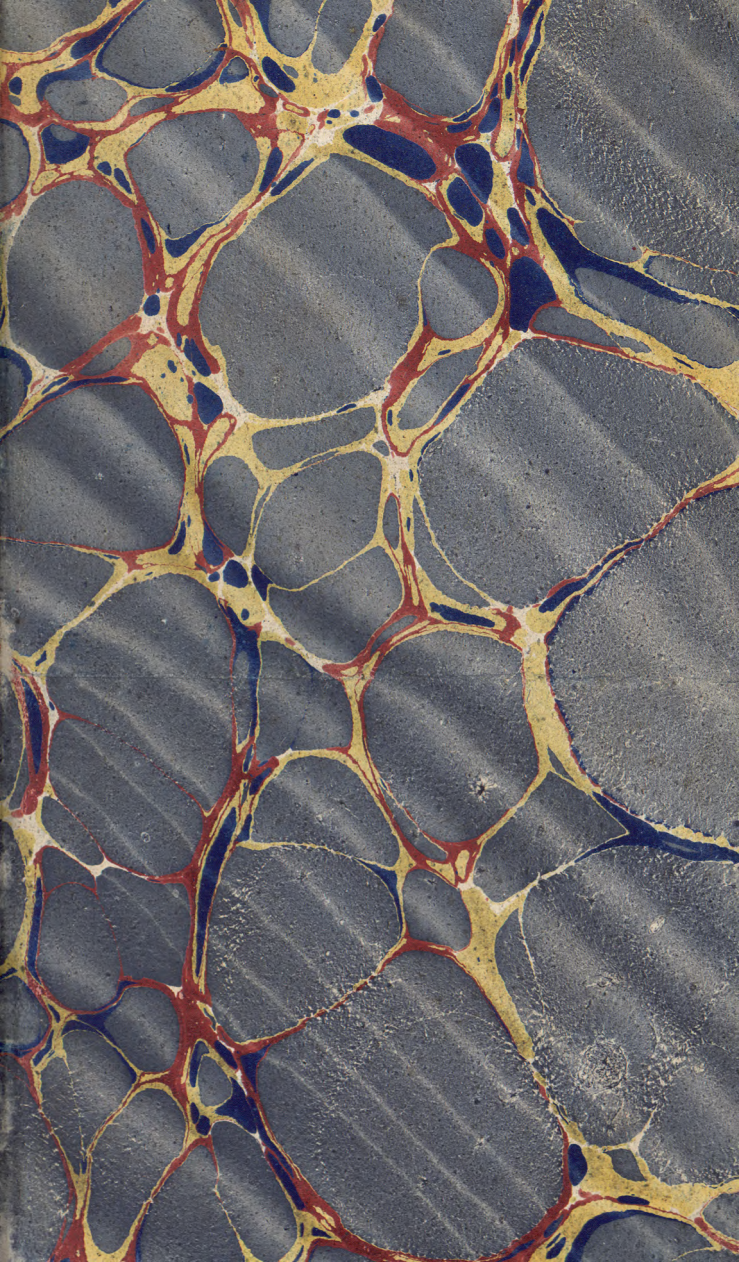
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SPAIN

YESTERDAY AND TO-DAY.

BY A LADY.

LONDON :

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SPAIN



LONDON
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P R E F A C E.

MR. ROLLIN, in his preface to his "Ancient History," observes, "Wherever I found in other writers any thing suited to my purpose, in better words than my own, I did not scruple to appropriate them." I commence this little volume with a similar declaration. My object being to arrive at truth, rather than claim the praise of a well-written fiction, where I found others better informed than myself, I freely took advantage of their labours.

Spain is every day becoming an object of greater interest; and it was thought that a work, combining local and historical information, with illustrations of the various provincial costumes, and traits of national manners, would prove highly acceptable to the younger portion of the reading world.

What the young mind would never have patience to seek out in larger works, is here presented in a clear, concise form. The details of the Inquisition, the bull-fights, the Spanish Protestants, the Arabians, and the life and disappointments of Columbus, will be found not only deeply interesting in themselves, but illustrative in the highest degree, of the weakness and the strength of Spain, and the peculiarity of its national feelings.

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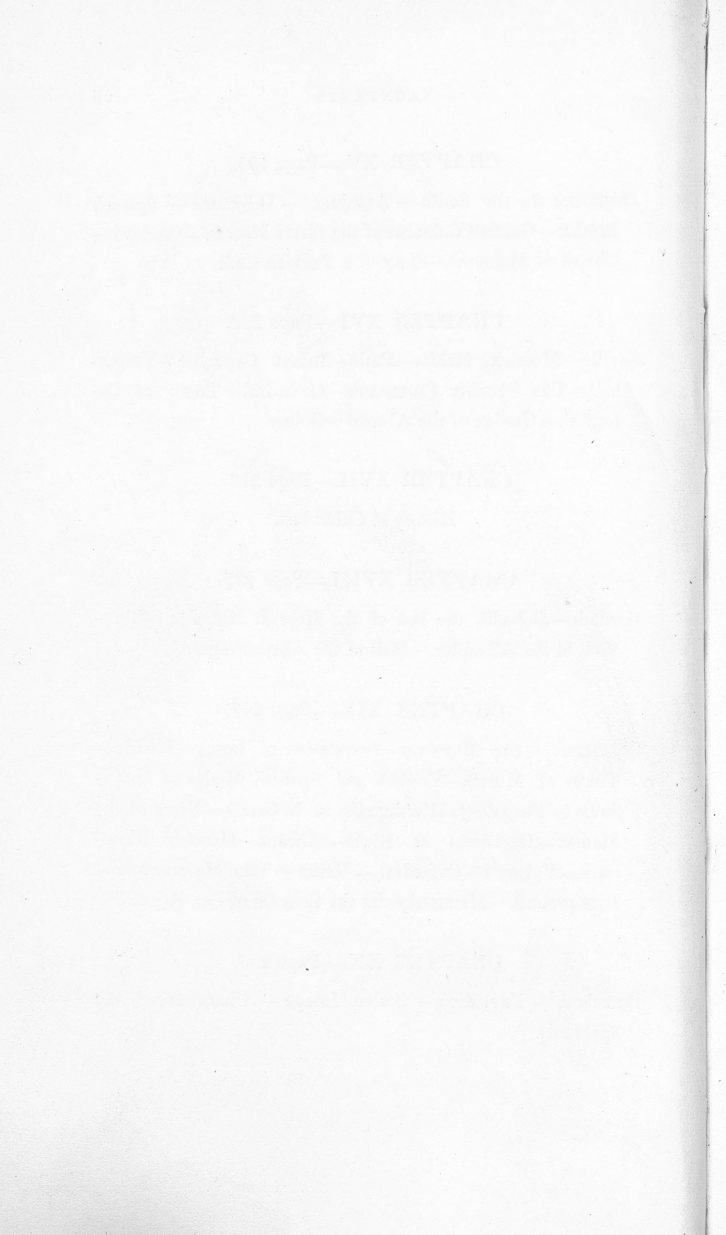
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SPAIN

YESTERDAY AND TO-DAY.

CHAPTER I.

A DEPARTURE—THE INFLUENCE OF THE INQUISITION IN SPAIN, AND THE SUPERIOR PROGRESS OF KNOWLEDGE IN OTHER COUNTRIES SINCE THE REFORMATION.

RICHES, pleasant as they are, do not always give unmingled satisfaction. This truth was sensibly felt by Mr. Delville, a gentleman of easy fortune in the north of England, who had recently become heir to a rich relation in Spain. A large portion of his new property being invested in commercial speculations in that country, it was requisite to examine his concerns upon the spot, and in person. Attached to his home and his connexions, the idea of leaving them for an indefinite period was unpleasant to him; and he more than once regretted his good fortune.

After some weeks of uneasy deliberation, he determined to take his family with him; a resolution which gave infinite pleasure to all parties. His two boys, though differing in taste and disposition, were unanimous in their opinion on this subject; and Ellen, an intelligent girl of thirteen, expressed, in animated terms, her own delight. The pleasure that this arrangement gave them was heightened by the immediate hurry of preparation. No time was lost in suspense or in expectation: the day was fixed at once; the trunks were packed in haste; and the smiles of hope and farewell tears to their many friends were so mixed together, that they had little leisure for reflection till their journey was fairly begun.

They crossed from Dover to Calais, and travelled rapidly through France; it being no part of their plan to linger on the road. While all they saw was equally new and amusing, their attention was completely engrossed by the changing scene around them: but we become accustomed even to novelty; and after the lapse of a fortnight, they were somewhat satiated with perpetual variety. This feeling, however, was not expressed until they had entered upon that singular, yet monotonous part of France called the Landes, in their progress to Bayonne. Their near approach to the frontier of Spain then became an object of interest; and Ellen was anxious to know if there was

any resemblance between the French and Spanish people.

“I hope there is,” said Frank: “I like these lively-looking gentlemen exceedingly.”

“I do not,” said his elder brother, Edward; “and I am persuaded, from what I have read of the Spaniards, that I shall like them better than the French.”

“Papa,” said Ellen, “you were saying, the other day, that the manners of a country might generally be traced to its early institutions and its established form of government. Will you, during this long, dull stage, give us a sketch of some of the most remarkable features of the Spanish history; especially that part of it which has most influenced the manners and feelings of the nation?”

“Do, sir,” said Edward; “do tell us of the Arabs, and the Moors, and the Inquisition. Above all things, I want to hear of that institution, in the very country where it flourished, and the people it influenced.”

“And I,” said Frank, “am not fond of horrors, any more than my mother. I love to dwell on scenes

‘ — When Cheerfulness, a nymph of healthiest hue,
Her bow across her shoulder flung,
Her buskins gemm'd with morning dew,
Blew an inspiring air, that dale and thicket rung,

The hunter's call, to faun and dryad known.
 The oak-crown'd sisters, and their chaste-ey'd queen,
 Satyrs and sylvan boys, were seen
 Peeping from forth their allies green ;
 Brown Exercise rejoiced to hear,
 And Sport leapt up, and seized his beechen spear.' "

Mrs. Delville smiled. " Yours is a most inviting creed, Frank ; but life does not always offer such cheering views ; and to form a right judgment we must look on both sides of the tapestry.

' Let observation, with extensive view,
 Survey mankind from China to Peru ;
 Remark each anxious toil, each eager strife,
 And watch the busy scenes of crowded life ;
 Then say how hope and fear, desire and hate,
 O'erspread with snares the clouded maze of fate,
 Where wavering man, betray'd by venturous pride,
 To tread the dreary paths without a guide ;
 As treacherous phantoms in the mists delude,
 Shuns fancied ills, or chases airy good.
 How rarely reason guides the stubborn choice,
 Rules the bold hand, or prompts the suppliant voice !
 How nations sink, by darling schemes oppress'd,
 When vengeance listens to the fool's request !
 Fate wings with every wish th' afflictive dart,
 Each gift of nature, and each grace of art ;
 With fatal heat impetuous courage glows,
 With fatal sweetness elocution flows ;
 Impeachment stops the speaker's powerful breath,
 And restless fire precipitates on death.' " *

* The "Vanity of Human Wishes," by Dr. Johnson.

“Such,” said Mr. Delville, “were the sentiments of the sage; but poetry has its own delusions; and though nothing can be more just than these abstract notions on the vanity of human wishes and human schemes, yet humble mortals, like ourselves, may be permitted to consider them in a less elevated point of view. The character of the Spaniards is a strange mixture of greatness and indolence, pride and generosity. They are naturally grave, and more inclined to value solid than specious qualifications. They do not prize imagination so much as judgment; and are totally free from that levity and love of external show which distinguish the French. During the splendid era of their history, they made a very considerable figure in learning and literature; but the injurious influence of the Inquisition, by prohibiting books, has destroyed, in a great measure, the taste for reading; and to this cause we must attribute the want of acquired information which is universal in Spain, even amongst individuals remarkable for the natural acuteness of their understandings. The most prominent feature of the Spanish character is a spirit of bigotry and religious intolerance. This may be said to be the genius of the people; but it is accounted for by their history.

“Spain, which had successively belonged to the Phœnicians, Carthaginians, and Romans, was van-

quished by the Visigoths,* and remained for three centuries under their dominion. In 712 it was overrun by the Arabs, who conquered the whole Peninsula, and compelled the remnant of the Gothic nation to take shelter in the mountains of Asturias. The Arabs were Mahometans; they detested the faith of the Christians, and the professed motive of their various and splendid conquests was to spread the religion of their prophet Mahommed. Their poor, but daring enemies, in the fastnesses of the Asturias, viewed with yet deeper hatred the creed of the Mussulmen. While the Arabs became enervated by luxury and prosperity, they retained in adversity their hardihood and their energy, and waged war with their conquerors, even when the attempt seemed most hopeless. They persevered till, one by one, they took from the Saracens † the provinces and the towns they had conquered, and reduced them to the single kingdom of Grenada. All their conquests were undertaken in the name of heaven, and achieved under the influence of religious zeal. The Moslems were the bitterest foes of the Christian creed. For several hundred years the Spaniards waged war with them, for the recovery of their

* A.D. 412.

† Saracen means the inhabitant of a desert. In the Arabian language *sarra* means a desert.

country; and during that time, every idea of honour and true belief was connected inseparably with the religion they professed; and all that was hateful and disgraceful was associated with dissent from it.

“ While the Saracens, or Moors, were powerful, their military hardihood saved them from contempt; but when the last of the Moorish states was conquered, and the inhabitants still professing the creed of Mahommed were left at the mercy of the victors, the martial spirit of their ancient rivalry was changed by the Spaniards into a strange mixture of hatred, fear, and contempt. The prejudice of purity of blood became the most rooted of the national feelings; and the poorest peasant grew prouder of his genuine and unpolluted Christian blood than the grandes of their pompous titles.

“ By an association of ideas, extremely natural in a rude, military people, the religious abhorrence which the national animosity of the Spaniards had directed against the Moors, was extended to all who differed from their own creed. When the Inquisition was established in Castille, in the thirteenth century, the enemies of Christianity, and those of their country, were completely identified in public opinion. The inquisitors, themselves, made no distinction between the relapsed Mahometan convert, the Jew who secretly practised

the ceremonies of the law, and the Christian reformer, who, with his Bible in his hand, protested against the innovations of the church of Rome: all were bound to the same stake, and perished by the same fire. Their children, and their children's children, sunk to a degraded caste, and could never obliterate the mark of infamy set upon them. In other countries, the firm endurance of martyrdom had shed a halo round the martyr's name. It had commanded the respect even of those who could unshrinkingly condemn the sufferer to undergo it. In Spain it was otherwise. The censures of the Inquisition had *there* the power of classing the learned and sincere Christian, who loved the gospel in its original purity, with the Moor and the Jew, who detested it; and devoted him, like them, to the execration and contempt of his country. Where, then, it has been justly asked, * is that bold spirit of enquiry, that ardent love of truth, that could induce a Castillian, possessed of a bright inheritance of honour, purchased by the blood of his ancestors, in unceasing warfare against the Saracens, to swerve from the religion for which those ancestors had bled, and sink thereby, with his whole posterity, among the remnants of that detested sect?"

"There was, then," said Edward, "no reforma-

* See "Quarterly Review," No. 57.

tion in Spain. In almost every other country truth has found its way to a few individuals."

"Nor was Spain," said Mr. Delville, "without some bright characters, of whom it was not worthy. In the sixteenth century, when the Inquisition was re-organized into the most efficient scheme of persecution ever devised by man, the Lutheran doctrines were first introduced at Seville. Cardinal Ximenes, the able minister of Ferdinand and Charles V. little suspecting the consequences, declared himself the patron of biblical criticism, and had the honour of publishing the first Polyglot Bible. The study of the Scriptures in the original tongues, did not fail to raise the same doubts among the Spaniards which it had produced among the learned in other countries, and the seeds of the Reformation were sparingly lodged in the bosom of Spain. The brief, but most mournful history of the fate that befell those who embraced its doctrines, well deserves your attention, and at some other period I will inform you of it; at present I will confine myself to the influence which the Inquisition exercised over the mass of the Spanish people. The votaries of science, who, since the time of Ferdinand the Catholic, and his truly great minister, Ximenes, had yielded to none in the ardour of their pursuits, found themselves discouraged by the ignorance of their country, and the mortifying indifference with

which the government looked on their labours. 'Ever since that time,' observes a celebrated Spaniard,* 'the study of the ancient languages has disappeared among us, without any benefit to other departments of learning. Science with us ceased to be the means of investigating truth, and became a mere shift to get a livelihood.' Such being the situation of the professors of learning, it is easy to imagine the state of ignorance in which all the other classes of society were kept. The prohibition of books was carried to such an extravagant excess, that editions of the classics, with notes by a Protestant, were prohibited; and the law visited with death the owners and readers of works on controversial subjects. Such were the jealous precautions of despotic ignorance. From that peculiar mixture of thoughtfulness and animation, which marks the natives of Spain, it is evident that the intellectual pleasures of reading would be highly congenial to their taste. The Spaniard is a compound of indolence and fancy. The pleasures of reading were just what the retired habits of the women, and the idle ones of the men, required. These were rigidly denied them; and a degrading sloth, and yet more degrading ignorance, was entailed on the better classes of society; while the knowledge acquired secretly, by

* Jovellanos:—Ley Agraria. Agrarian law.

a few individuals, is partial, and prejudiced in its nature, and has not therefore tended to raise it in public estimation."

"And do you think, father," said Edward, "that the difference that exists between the Roman Catholic and the Protestant faith is the cause of the astonishing difference we see in the two countries?"

"No, certainly not. The mere articles of our mutual belief are not calculated to create such important changes: the true cause of this moral phenomenon is to be found elsewhere. The supreme authority which, in matters of belief, the church of Rome had with fierce jealousy kept within her own bosom, suddenly, by the Reformation, devolved upon the great body of Christians. Religion, the only subject on which all classes of men possess some information, invited even the humblest individual to exert his intellectual faculties; and the Bible, the only foundation of revealed knowledge, was consequently in the hands of all. All thought, all discussed, all decided. It is true that many thought and decided wrong: but there is no unmixed good on this side heaven; and what at first sight may appear an evil, is constantly and visibly turned into a most powerful instrument of good, in the hands of an all-wise Providence. No man loves to be taught; you must either force him to learn, or persuade him

that it is his interest. The discipline of learning, however useful in the formation of regular and subordinate habits, would have been unable to produce that sudden and general change in the intellectual energies, which the liberty of discussing religious questions gave, in a short time, to whole nations, at the beginning of the sixteenth century. We have been so long accustomed to this freedom of thought, that we are not able to appreciate its blessings as we ought."

"True father," said Edward. "I was thinking how transporting a change it must have been to the peasant, never allowed to think before, to be permitted to judge and decide on his eternal and everlasting interests."

"The idea thus presented to our minds, Edward, has in it something sublime; but that which is of the earth has always a taint of sin. Those new and important powers were not always wisely used; and in their first great ferment they levelled the throne of these kingdoms: but it is the nature of all moral, as well as physical energies, to exceed the limits beyond which they are destructive to man; yet it is to them that man is indebted for happiness and for life."

"And does the Inquisition still exist in Spain?" said Ellen.

"It has no longer the same power over the life and liberty of the subject that it formerly had;

but, as late as 1805, it inflicted punishments so rigorous as to cause death in a short time afterwards. Bigotry, and the most debasing superstition, have still a most powerful hold on the belief and affections of the lower classes in Spain. The attachment of a Spaniard to his religion is closely connected in his mind with his loyalty and his patriotism. These sentiments have been handed down from father to son, for many generations, and can only be dissipated by good government, and the permission to read the Scriptures in the vulgar tongue. All their best actions, and their most heroic conduct, is founded on the veneration they entertain for the superstitions they have been taught. The defence of Saragosa, which, considered in all its wonderful details, stands unrivalled in history, owed, we are told, much of its fervour and intensity to their unbounded faith in the protection afforded them by their patron saint, 'our Lady of Pilar.'

"Wonderful!" said Edward. "Our sober reason does not apprehend clearly the spring of these actions."

"No; but they are well fitted for moments of enthusiasm, and they are not uncongenial to that deep and unalterable loyalty which distinguishes the Spanish people above every other. 'One faith and one king' is their motto. As a nation, I cannot doubt but that much suffering is in store for

them. The weight of blood is on their souls, and they must expiate it by a purifying process, through which they will be brought to a knowledge of the truth. The lower orders are still credulous and fanatic; while the higher are very generally unbelievers, and indifferent and regardless on the subject of religion. So nearly allied are superstition and unbelief. The nation we are about to visit you will find full of contradictions. Nature has done much for the country and its inhabitants; but neglect in the one, and hereditary faults in the other, have contributed to reduce both to a most pitiable and miserable condition. Some one has said of Spain, that 'She only retains the lingering blessing which remained in Pandora's box—hope.'

"Which Alexander thought the greatest of all, papa," said Frank.

"Yes," said Mr. Delville; "but that was when he was in the actual possession of his most sanguine wishes. Alexander would not have made that answer if he could have changed places with Darius."

"Hope," said Mrs. Delville, "applied to temporal blessings, is a very unsubstantial possession."

"But it disguises evils, mamma," said Ellen; "and that is something."

"'Tis distance lends enchantment to the view,
And robes the mountains in their azure hue.'"

“Those,” said her mother, “are the hopes of thirteen. Hear what the wise man said: ‘Hope delayed maketh the heart sick.’ Now, hope accomplished ceases to be hope. So I have Solomon’s authority for saying, that hope is, to say the least, a very doubtful blessing.”

CHAPTER II.

REFORMATION IN SPAIN, AND ITS FATE.

THE season of the year was spring, ripening into summer; and as the travellers drove into Bayonne, they thought they had never seen so lovely an evening.

“We now enjoy,” said Mrs. Delville, “a fine climate to the highest advantage. The people sitting outside their doors, or walking for diversion, seem to have no object in view but amusement.

‘ Still is the toiling hand of care,
The panting herds repose ;
Yet hark ! how through the peopled air
The busy murmur glows.’ ”

“And yet,” said Mr. Delville, “we were warned to make the best of our way, for a storm was approaching. I do not perceive any signs of it at present; but the predictions of a shepherd, familiar with the aspect of the heavens, and all the local peculiarities of the plains in which he dwells, are not to be despised.”

The sun set most gorgeously ; its vivid red and yellow, deepening at the horizon into hues of liquid gold, were rendered more brilliant by a fringe of dark purple clouds at the very edge of the sun's disk. The air grew close and still ; and when the sun set, the bright colours of the sky rapidly gave place to piles of dark lurid clouds, that amply justified the sagacity of the shepherd. The thunder rolled, and the lightning flashed with a depth and brightness unknown in colder regions. The young people gazed on this war of the elements with awe, till the rain descended in torrents ; when all the fiercer features of the storm disappeared, and it ceased to interest them. Seated round the cheerful wood-fire burning on the hearth, they sought amusement from their father. The recent tempest had given a shade of gravity to their thoughts, which was heightened by the gloom of the lofty apartment in which they were seated, and which the flame of the pine-logs but imperfectly lighted.

“ Now, sir,” said Edward to his father ; “ now is the moment to tell us the history of the Spanish reformers. Every thing around us seems in unison with tales of horror.”

“ I have no objection,” said Mr. Delville ; “ the more especially that their history, though mournful, is yet calculated to raise high and holy feelings in our hearts. In tracing their sufferings, we

shall, I hope, be inspired with gratitude for our happier lot, and stimulated to greater faithfulness in the path of duty. Every Christian, my children, has his own peculiar trials, how fair soever his worldly fortune. In this world we are in a state of probation, and our hearts are constantly tempting us to evil. I told you yesterday, that the first active and sincere converts to the German reformation resided at Seville. The original and chief promoter of this mental freedom, was neither a man of learning nor a member of the clergy.

“Rodrigo de Valér, a native of Lebrixa, an ancient town, about thirty miles from Seville, had spent his youth in the idle and dissipated manner which has long prevailed among the Spanish gentry. A slight knowledge of Latin was the only benefit he derived from his early instructors; the love of horses, dress, and pleasure, engrossed his whole mind, as soon as he was free from their authority. Seville, then at the height of its splendour, was his favourite residence; and he shone there among the young men of family and wealth, a prominent star in the ranks of fashion. Valér was, however, suddenly missed in the gay scenes which he used formerly to enliven; yet his fortune was unimpaired, and his health uninjured. A strange change had been effected in his mind. The gay and volatile Valér was now confined the whole day to his room, with a Latin Bible, the